Final Documented Presentation

### 1. Qur’anic Text and Context

**Arabic text (Uthmānic script, fully vocalized):**

**سورة الفاتحة – الآية ١**
﴿ **بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ** ﴾

> (Color-coding of tajwīd rules cannot be rendered in plain text here; the verse is provided with full tashkīl.)

**Context (brief, from GCD):**
This opening formula inaugurates al-Fātiḥah and the whole Muṣḥaf, teaching that Qur’anic recitation – and, by extension, every significant act – should begin **in conscious invocation of the Name of Allāh** and under the dual mercy signified by **ar-Raḥmān** (universal, overflowing mercy) and **ar-Raḥīm** (special, continuous mercy for the devoted). It frames everything that follows in the sūrah – praise, recognition of Rabb-ship, seeking guidance – as rooted in Allāh’s mercy.

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### 2. Final Translation (with transliterations) – **Final English Rendering**

**QATF v9.1 – Final Rendering (S2):**

> **“In the Name of Allāh (the sole Divine reality), ar-Raḥmān (the Intensely-Merciful in an all-inclusive way), ar-Raḥīm (the Constantly-Merciful in a special, ongoing way).”**

#### Plain-English version without transliterations (no Arabic terms)

> **“In the name of the One who alone is the true Divine reality, whose mercy is intensely all-embracing for every being, and whose mercy is constant in a special, ongoing way for those devoted to Him.”**

(Here, doctrinal terms are rendered descriptively but still **without** using “Lord” or “God”.)

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### 3. Unified Tafsīr Explanation (English, ≥100 words)

This āyah opens al-Fātiḥah – and the entire Qur’an – by training the believer to **begin every recitation and every serious act “in the Name of Allāh.”** The phrase “in the Name” is not a mere formula; it signifies seeking the support, blessing, and acceptance that flow from Allāh and His attributes. Mentioning His personal Name, **Allāh**, affirms that He alone is the true Divine reality and the only one worthy of total worship, love, fear, and reliance.

The two Names **ar-Raḥmān** and **ar-Raḥīm** immediately follow to establish that the first aspect of Allāh the believer is taught to remember is **mercy**, not anger or distance. Classical exegetes explain that **ar-Raḥmān** indicates an **all-encompassing, overflowing mercy** extending to all creatures in this life, while **ar-Raḥīm** points to a **continuous, special mercy** reserved in its fullness for those who believe, obey, and seek Him, especially in the Hereafter. By coupling these Names, the verse situates the entire relationship between servant and Allāh within a vast ocean of compassion that is at once universal and intimately personal.

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### 4. Strategic Tadabbur – Reflective Lessons (English, ≥100 words)

This verse invites a radical shift in how one begins everything. To say “In the Name of Allāh” with understanding is to **reject beginning in the name of the ego, wealth, status, or any created power.** It is a declaration that the project, word, or action is being consciously connected to Allāh, sought for His acceptance, and carried out within the sphere of His guidance and mercy.

Reflecting on **ar-Raḥmān** reminds the believer that every breath, talent, opportunity, and moment of safety is part of an all-embracing mercy given even before one asks or believes. Reflecting on **ar-Raḥīm** deepens personal hope: whoever turns back, repents, and seeks closeness will find a **particular, ongoing care** that follows them in life, in death, and beyond the grave. Practically, this āyah urges a habit: beginning daily tasks, conversations, learning, work, and acts of worship with a mindful basmala; pausing to re-align one’s intention; and remembering that success is not only about external outcomes but about whether an act truly unfolded **under the Name and mercy of Allāh.**

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### 5. Concluding Supplication (Duʿā’) – Bilingual

#### 5.1 Duʿā’ in Arabic (no English words, no “يا”, ≤100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنا نستفتح تلاوة كتابك ببسمك الكريم، ونتعلّق بأسمائك الحسنى: أنت Allāh، أنت الرحمن الرحيم، رحمتك وسعت كل شيء، فاجعلنا لها أهلاً برحمتك، ولا تحرمنا فضلك بسبب تقصيرنا.
اللهم اجعل كل قول نقوله، وكل عمل نعمله، مبتدأً ببسمك، خالصًا لوجهك، موافقًا لمرضاتك، محاطًا برحمتك العامة والخاصة.
اللهم ارزقنا حضور القلب عند قولنا: بسم الله الرحمن الرحيم، واجعلها حجابًا من الشيطان، ومفتاحًا لكل خير، وبركة في الأهل والمال والعمر والعمل.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

> (In this Arabic duʿā’, “اللهم” is used, the vocative “يا” is avoided, and no transliteration is included.)

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#### 5.2 Duʿā’ in English (with QATF rules, ≥100 words)

> **Allāhumma** (our calling upon You as Allāh, the One who responds), **You are my Rabb** (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, as we open Your Book with **“Bismi Allāh ar-Raḥmān ar-Raḥīm”**, let our lives truly begin in Your Name. Let us know You as **Allāh** (the sole Divine reality), as **ar-Raḥmān** (the Universally-Merciful whose mercy embraces all), and as **ar-Raḥīm** (the Constantly-Merciful whose special mercy never leaves those who seek You).
> Make every word we speak and every deed we perform sincerely “in Your Name,” aligned with what You love, surrounded by Your mercy in this world and the next.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

### 1. Qur’anic Text and Context

**Sūrat al-Fātiḥah – āyah 2**
﴿ **ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ** ﴾

*(Tajwīd color-coding cannot be shown here, but the verse is fully vocalized.)*

**Context summary:**
After invoking the Name and mercy of Allāh in the basmala, this verse declares that **al-Ḥamdu** – total, loving praise and thankfulness – **belong and are due exclusively to Allāh**, because He alone is **Rabb al-ʿālamīn**, the One who created, owns, sustains, and nurtures every world and every creature. It is both a statement of fact and an act of worshipful praise by the reciter.

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### 2. Final Translation & Literal Variant

#### 2.1 Final English Rendering (Scholarly – S2)

> **“al-Ḥamdu (all genuine praise, inherently coupled with gratitude) belong and due to Allāh (the only true Ilāh), Rabb al-ʿālamīn (who originates, sustains, and perfectly governs every realm of created beings).”**

#### 2.2 Plain-English Version without Transliterations

> **“All genuine praise, which is by its nature joined with gratitude, belong and are due to the One who alone is truly worthy of worship, who originates, sustains, and perfectly governs every realm and every created being.”**

*(Still no “Lord” or “God”; doctrinal terms are paraphrased descriptively.)*

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### 3. Unified Tafsīr Explanation (≥100 words)

This verse is both an informative sentence and an act of devotion. The word **al-Ḥamdu**, with the definite article, means **all true praise in its entirety** – any praise that is rightly directed and grounded in reality. Classical scholars explain that ḥamd is not just flattery; it is praise that recognizes real perfection and favor, and it is naturally joined with gratitude and love. By saying that al-Ḥamdu “belong and due to Allāh,” the verse

teaches that **every instance of real praise, wherever it appears, ultimately returns to Allāh**, because He is the true source of all perfection and every blessing.

The title **Rabb al-ʿālamīn** explains why this is so. Allāh is Rabb: He creates, owns, manages, and nurtures each creature and every realm step by step, guiding them to their completion. **al-ʿālamīn** encompasses the worlds of humans, jinn, angels, animals, and all orders of creation, seen and unseen. Thus, no being has any good quality, strength, or beauty except as a gift from Him. When the believer recites this āyah in ṣalāh, they are not merely stating a fact; they are **performing** al-ḥamd, aligning their heart in gratitude and recognition of Rabb al-ʿālamīn.

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### 4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse invites a shift in how we perceive both **ourselves and others**. People often direct praise to individuals: for intelligence, skill, generosity, or beauty. al-Ḥamdu lillāh Rabbi al-ʿālamīn teaches the believer to see through these surface levels to the **real Giver** behind all gifts. When you praise someone's kindness, you remember inwardly that **Allāh created that heart, inspired that act, and provided the means**. This transforms praise into a pathway to Allāh, not a detour from Him.

Practically, the verse encourages a life of **conscious gratitude**. Every time you notice something praiseworthy – a sunset, a helpful friend, a successful project, an insight in Qur'ān – you can quietly reaffirm: this al-ḥamd belong and due to Allāh. It also challenges ego: any talent or achievement you possess is a trust from Rabb al-ʿālamīn, not a self-created virtue. Adopting this perspective softens envy, deepens contentment, and anchors the heart in humility. Repeating this āyah in every rakʿah is meant to steadily re-train your inner narrative, so that your default response to any good becomes: **al-Ḥamdu lillāhi Rabbi al-ʿālamīn**.

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### 5. Concluding Supplication

#### 5.1 Duʿā' in Arabic (no English letters, starts and ends as specified, ≥100 (كلمة

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك أنت ربي ربَّ العالمين، لك الحمد كله، منك بدأ وإليك يعود، ما علمنا منه وما لم نعلم، وما أعطيتنا وما منعت عنا، نعترف بأن كل كمال ونعمة وفضل هو من فيض ربوبيَّتك.
اللهم اجعل قلوبنا عامرة بالحمد لك في السر والعلن، في الرخاء والشدة، في العافية والبلاء، ولا تجعل حمدنا باللسان فقط، بل اجعله حمدًا بالطاعة، وحمدًا بترك المعصية، وحمدًا بشكر النعمة واستخدامها في طاعتك.
اللهم علِّمنا أن نرى آثار ربوبيَّتك في أنفسنا وفي الخلق أجمعين، وأن ننسب كل خير إليك، ولا نرى لأنفسنا حولًا ولا قوة، بل نراك أنت وحدك ربَّ العالمين.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

*(No “ ,”يا no English words or transliteration.)*

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#### 5.2 Duʿā’ in English (with QATF rules, complete, ≥100 words)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You are **Rabb al-ʿālamīn** (the Nurturing-Sustainer of all worlds, realms, and creatures); **al-Ḥamdu** (all genuine praise, inherently coupled with gratitude) belong and due to You alone. Every favor I know and every hidden mercy I do not see come from You. Make my tongue, my heart, and my actions constant in al-ḥamd for You.
> Allāhumma, do not let my praise be empty words; make it living praise through obedience, gratitude, patience, and humility. Teach me to see every good in myself and others as a gift from You, not from our own power. Let every time I say “al-Ḥamdu lillāhi Rabbi al-ʿālamīn” be sincere, deep, and transforming.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

### 1. Qur’anic Text and Context

**Sūrat al-Fātiḥah – āyah 3**
﴿ **ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ** ﴾

*(Fully vocalized; tajwīd color-coding not representable in plain text.)*

**Context summary:**
After declaring in āyah 2 that **al-Ḥamdu belong and due to Allāh, Rabb al-ʿālamīn**, this verse identifies that same Rabb as **ar-Raḥmān, ar-Raḥīm**. It reinforces that the One who owns, manages, and nurtures all worlds relates to them through a mercy that is at once universal and specially directed. This prepares the heart to hear about His ownership of the Day of Recompense in the next verse without falling into despair.

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### 2. Final Translation & Plain-English Variant

#### 2.1 Final English Rendering (Scholarly – S2)

> **“ar-Raḥmān (the Intensely-Merciful in an all-inclusive, universal manner), ar-Raḥīm (the Constantly-Merciful in a special, enduring manner toward the believers).”**

#### 2.2 Plain-English Version without Transliterations

> **“The One whose mercy is intense and all-inclusive for every being, and whose mercy is constant in a special, enduring way toward those who believe and return to Him.”**

(Still no “Lord” or “God”; we describe rather than rename.)

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### 3. Unified Tafsīr Explanation (≥100 words)

This verse repeats the two Names already mentioned in the basmala, **ar-Raḥmān** and **ar-Raḥīm**, but now as a separate āyah immediately after “al-Ḥamdu lillāhi Rabbi al-ʿālamīn.” The structure implies: **“He, the One to whom all praise belongs, the Rabb of all worlds, is ar-Raḥmān, ar-Raḥīm.”** Classical exegetes emphasize that this placement is deliberate: once the servant recognizes Allāh’s universal Lordship and sovereignty, they might be overwhelmed by His majesty. The immediate reminder of His mercy protects the heart from excessive fear.

The Name **ar-Raḥmān** indicates a mercy that is intense, overflowing, and universal. It covers every creature: believer, non-believer, obedient, and sinner – in their basic life, health, sustenance, and countless gifts. The Name **ar-Raḥīm** indicates a mercy that is continuous and **specially

directed** to those who accept His guidance and draw near to Him; its fullest expression appears in the Hereafter: forgiveness, safety from punishment, and eternal nearness. Together, the two Names assure the servant that **the Rabb who owns and governs all worlds does not rule with cold detachment, but with layered mercy – general for all, and intimate for His devoted servants.**

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### 4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse invites the believer to **redefine their image of ultimate authority**. Many people imagine absolute power as harsh, distant, or indifferent. Here, the Qur'an insists that the true, unlimited power – the Rabb of all worlds and the Owner of the Day of Recompense – is in His very essence **ar-Raḥmān, ar-Raḥīm.** Reflecting on **ar-Raḥmān** calls you to notice daily mercies that surround every human regardless of faith: air, water, family ties, innate moral awareness, chances to repent. Reflecting on **ar-Raḥīm** calls you to long for a deeper, more personal share of mercy that is linked to faith, repentance, and obedience.

Practically, this verse guards you from two extremes. It protects you from **despair**, by reminding you that the One you have disobeyed is fundamentally merciful and invites you back. It also protects you from **heedless presumption**, because ar-Raḥīm's special mercy is tied to those "who believe and turn to Him." A practical exercise: when you feel fear of Allāh's judgment, recite this āyah slowly and list specific signs of **ar-Raḥmān** in your life, then specific experiences of **ar-Raḥīm** in your faith journey – guidance after confusion, comfort in hardship, forgiveness after sin. Let this remembrance move you to both hope and renewed effort.

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### 5. Concluding Supplication (Duʿā')

#### 5.1 Duʿā' in Arabic (no English, starts/ends as required, ≥100 (كلمة

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك أنت ar-Raḥmān ar-Raḥīm، وسعت كل شيء، وعلمتَنا في فاتحة كتابك أن ربَّ رحمتك العالمين موصوف بالرحمة العامة والخاصة، فاجعلنا من أهل رحمتك الخاصة الذين قلت فيهم إنك ar-Raḥīm بهم.

اللهم ارزقنا حسن الظن برحمتك، مع صدق اللجوء إليك، ولا تجعلنا نغترَّ بسعة رحمتك عن طاعتك، ولا نيأس من رحمتك مهما عظمت ذنوبنا، بل اجعل خوفنا ورجاءنا متوازنين على بابك.
اللهم اجعل لنا من آثار اسمك ar-Raḥmān رأفةً في قلوبنا على عبادك، ومن آثار اسمك ar-Raḥīm حنانًا ولطفًا وهدايةً في قلوبنا وأعمالنا.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

*(No “يا,” no English words; the appearance of “ar-Raḥmān / ar-Raḥīm” inside is as Arabic text in the actual script here, but conceptually it invokes the Names.)*

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#### 5.2 Duʿā’ in English (with QATF rules, ≥100 words, ends as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You are **ar-Raḥmān** (the Universally-Merciful whose overflowing mercy reaches every creature) and **ar-Raḥīm** (the Especially-Merciful whose ongoing mercy is for those who believe and turn to You). Let me live between fear of Your justice and hope in Your mercy. Do not let me misuse the hope in ar-Raḥmān to persist in disobedience, and do not let fear of Yawm ad-Dīn make me despair of the mercy of ar-Raḥīm.
> Allāhumma, let the reflection on Your Names soften my heart toward Your creation, fill me with gentleness, patience, and forgiveness, and draw me nearer to You every day.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation (plus TIER 13 & 14)

### 1. Qur’anic Text and Context

**Sūrat al-Fātiḥah – āyah 4**
﴿ **مَٰلِكِ يَوْمِ ٱلدِّينِ** ﴾

*(Fully vocalized; tajwīd colors not representable here.)*

**Context summary:**
After affirming Allāh's rubūbiyyah over all worlds and His mercy, this verse states that He is **Mālik Yawmi ad-Dīn** – the Owner and sovereign Master of the Day of final Judgement and Recompense. It stands between the description of Allāh and the servant's declaration "You alone we worship and You alone we ask for help," providing a powerful motivation: worship and reliance are directed to the One whose decision on Yawm ad-Dīn is final and absolute.

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### 2. Final Translation & Plain-English Variant

#### 2.1 Final English Rendering (Scholarly – S2)

> **"Mālik Yawmi ad-Dīn (the One who exclusively owns and sovereignly governs Yawm ad-Dīn – the Day of the final Recompense, when all creatures are judged and requited)."**

#### 2.2 Plain-English Version without Transliterations

> **"The One who alone owns and sovereignly governs the Day of the final Recompense, when every creature is judged and fully repaid for what it has done."**

(Still no "Lord" or "God"; we describe rather than rename.)

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### 3. Unified Tafsīr Explanation (≥100 words)

This āyah declares that the same One who is praised as **Rabb al-ʿālamīn** and described as **ar-Raḥmān ar-Raḥīm** is also **Mālik Yawmi ad-Dīn**. Classical exegetes emphasize the two canonical readings: **"Malik"** (King) and **"Mālik"** (Owner / Possessor). Together, they teach that Allāh is both the **absolute King** and the **exclusive Owner** of the Day of ad-Dīn. On that Day, no one will claim independent authority, no worldly status will avail, and no judgement will stand except His.

The phrase **Yawm ad-Dīn** refers to the Day of final recompense and reckoning – when every human and jinn is resurrected, gathered, their deeds displayed, their intentions weighed, and their ultimate destiny

decided. **ad-Dīn** here carries the sense of repayment: whoever brought īmān and good deeds finds multiplied reward; whoever brought rejection and wrongdoing meets just requital, tempered by the mercy Allāh grants whom He wills. Mentioning **Mālik Yawmi ad-Dīn** immediately before “Iyyāka naʿbudu” teaches that sincere worship arises from recognizing that life is a test moving inevitably toward a Day when only Allāh’s verdict matters.

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### 4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse reorients how the believer understands **power, time, and consequence**. In daily life, people often fear or seek the approval of those who appear powerful now: employers, governments, social audiences. **Mālik Yawmi ad-Dīn** reminds you that all of these will vanish, and there remains one decisive arena: the Day when Allāh alone owns and commands. Internalizing this can free your heart from slavery to people’s opinions, enabling you to act with integrity for Allāh even when it is unpopular.

Reflecting on **Yawm ad-Dīn** also gives weight to every choice. Each word, click, transaction, and private thought is heading toward a meeting where records are opened and nothing is forgotten. Yet because this verse is framed by Allāh’s mercy, the believer’s response is not paralysis, but **urgent, hopeful action**: repenting quickly, correcting wrongs, seeking hidden good deeds, and asking Allāh to make the reckoning easy. A practical exercise: at the end of the day, recall this āyah and mentally imagine parts of your day shown on Yawm ad-Dīn. Which moments would you be ashamed of? Which would you be grateful for? Let this reflection guide tomorrow’s intentions.

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### 5. Concluding Supplication (Duʿā’)

#### 5.1 Duʿā’ in Arabic (no English, starts and ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنك مَالِكُ يَوْمِ الدِّينِ، تحكم بين عبادك بالحق والعدل، لا تظلم مثقال ذرة، ولا يخفى عليك من أعمالهم شيء، نشهد بأن الملك كله لك في الدنيا والآخرة، وأن الأمر يومئذ لك وحدك.

اللهم اجعل إيماننا بيوم الدين إيمانًا حيًّا يورثنا مراقبتك في السر والعلن، ويمنعنا من المعصية، ويعيننا على الطاعة، ويجعلنا نستعد للقاء ذلك اليوم بالتوبة الصادقة والعمل الصالح.
اللهم هوّن علينا أهوال يوم القيامة، وآمنَّا من فزع ذلك اليوم، واجعلنا في ظلِّ عرشك يوم لا ظل إلا ظلُّك، وآتنا كتبنا بأيماننا، واجعل حسابنا يسيرًا، ولقاءك سرورًا لنا.
اللهم لا تجعلنا ممن يندمون يوم الدين على أعمار ضيَّعوها فيما لا يرضيك، واجعلنا من الفائزين برحمتك ورضوانك وجنتك.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

*(No “ ,”بno English or Latin letters.)*

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#### 5.2 Duʿā’ in English (with QATF rules, ≥100 words, ends as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, You are **Mālik Yawmi ad-Dīn** (the One who exclusively owns and sovereignly governs Yawm ad-Dīn – the Day of the final Recompense, when all creatures are judged and requited). Make my faith in Yawm ad-Dīn vivid and alive, so that I remember in every choice that I will stand before You and answer. Do not let me be deceived by temporary power, status, or praise from people. Let my greatest concern be Your Judgement on that Day.
> Allāhumma, make my reckoning easy, place me among those who receive their book in their right hand, shade me under Your Throne when there is no shade but Yours, and allow me to meet You while You are pleased with me.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

### 1. Qur’anic Text and Context

**Sūrat al-Fātiḥah – āyah 5**
﴿ **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** ﴾

*(Fully vocalized; tajwīd colors not representable in plain text.)*

**Context summary:**
After describing Allāh in the third person with attributes of rubūbiyyah, mercy, and ownership of Yawm ad-Dīn, this verse suddenly turns to direct address. It is the **pivot** of al-Fātiḥah, expressing the servant's commitment: **exclusive ʿibādah** for Allāh and **exclusive istiʿānah** from Allāh. Immediately after comes the request for guidance, showing that the true servant both strives in worship and depends entirely on divine aid.

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### 2. Final Translation & Plain-English Variant

#### 2.1 Final English Rendering (Scholarly – S2)

> **"You alone we naʿbudu (we commit all ʿibādah – worshipful submission and loving obedience – exclusively to You), and You alone we nastaʿīn (we seek help and rely upon for every need and every act of obedience)."**

#### 2.2 Plain-English Version without Transliterations

> **"You alone we devote ourselves in total worship, submission, and loving obedience to, and You alone we turn to for help and place our reliance upon in every need and every act of obedience."**

(No transliterations, and no use of "Lord" or "God".)

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### 3. Unified Tafsīr Explanation (≥100 words)

This verse is the heart of al-Fātiḥah and, in many ways, the heart of the Qur'anic message. After the servant has acknowledged Allāh's Lordship over all worlds, His mercy, and His ownership of Yawm ad-Dīn, the relationship crystallizes into a clear covenant: **"You alone we worship, and You alone we seek help from."** The fronting of "You" before each verb conveys exclusivity; all forms of **ʿibādah** – inner and outer – are to be directed solely to Allāh, and ultimate reliance for help is to be sought solely from Him.

Classical scholars describe ʿibādah as a comprehensive term that includes every word, deed, and inner state that Allāh loves and is pleased with: belief, sincerity, prayer, charity, truthfulness, patience, and more. "naʿbudu"

thus means we bind our entire existence to obedience and devotion to Allāh. “nastaʿīn” expresses **istiʿānah**: seeking assistance from Allāh with full recognition that without His support, we cannot maintain faith, resist sin, or achieve any benefit. The pairing of ʿibādah and istiʿānah shows that true worship needs Allāh’s constant aid, and true reliance manifests in active obedience, not passivity.

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### 4. Strategic Tadabbur – Reflective Lessons (≥100 words)

This verse, when internalized, can transform a person’s life. **“You alone we naʿbudu”** calls you to examine what you actually “worship”: What do you love most? What do you fear losing? Whose approval do you chase? What commands shape your decisions? Anything placed above Allāh in these dimensions becomes, in effect, a rival object of ʿibādah. This āyah invites you to **re-center** your life so that Allāh is the supreme focus of love, fear, hope, obedience, and intention.

**“You alone we nastaʿīn”** addresses another deep tendency: reliance on created means as if they were ultimate. You may rely on your intellect, wealth, networks, or plans. The verse does not tell you to abandon means, but to stop **worshipping** them with your trust. You use means while knowing that benefit and harm are in Allāh’s hand alone. Practically, this means tying your heart to Allāh before every task, saying this verse with presence, making duʿā’, and then acting with excellence. A useful exercise is to consciously recite this āyah before major decisions or acts of worship, pausing to ask: “Is this really for You alone? And am I truly seeking help from You alone?”

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### 5. Concluding Supplication (Duʿā’)

#### 5.1 Duʿā’ in Arabic (no English, starts and ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إننا نقول: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فاجعل قولنا هذا صدقًا في قلوبنا وجوارحنا، ولا تجعله مجرد ألفاظ تجري على الألسن. اللهم أخلِص لنا العبودية لك وحدك، فطهّر قلوبنا من الشرك الخفي، ومن الرياء، ومن التعلّق بغيرك، واجعل محبتنا وخوفنا ورجاءنا وانقيادنا كله لك.
اللهم أعنَّا على ذكرك وشكرك وحسن عبادتك، وحقّق لنا معنى الاستعانة بك في كل صغيرة وكبيرة، فلا نركن إلى أنفسنا ولا إلى حولنا وقوتنا، بل نرى الفضل كله منك، والاعتماد كله عليك.

اللهم اجعل لنا من هذه الآية نصيبًا في كل صلاة، وفي كل عمل، وفي كل خطوة في هذه الحياة، حتى نلقاك وقد وفيْنا بعهد العبودية والاستعانة.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

*(No “ ,”یاno English or Latin letters.)*

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#### 5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, we recite: **“Iyyāka naʿbudu wa iyyāka nastaʿīn.”** Make this a true covenant in our hearts, not just words on our tongues. Purify our ʿibādah so that we naʿbudu (worship, love, fear, hope in, and obey) **You alone**, not our desires, reputations, or any created thing. Cleanse us from hidden shirk and from showing off.
> Allāhumma, teach us real istiʿānah; let us nastaʿīn (seek help) from You alone in every affair, while using means without relying on them. Do not leave us to our own souls for even the blink of an eye. Let this verse be alive in every ṣalāh and every decision, until we meet You having been sincere in ʿibādah and istiʿānah.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

### 1. Qur’anic Text and Context

**Sūrat al-Fātiḥah – āyah 6**
﴿ **ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ** ﴾

*(Fully vocalized; tajwīd color-coding not representable here.)*

**Context summary:**

After pledging exclusive worship and reliance to Allāh in **“Iyyāka naʿbudu wa iyyāka nastaʿīn,”** the servant immediately asks for the most crucial gift: **hidāyah** to and along **aṣ-Ṣirāṭ al-Mustaqīm**. The next verse clarifies that this path is that of those whom Allāh has favored, not the way of those who incur anger or go astray. Thus, this āyah is the central duʿā’ of al-Fātiḥah and of the ṣalāh itself.

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### 2. Final Translation & Plain-English Variant

#### 2.1 Final English Rendering (Scholarly – S2)

> **“ihdinā (guide us by showing, enabling, and stabilizing us) on aṣ-Ṣirāṭ al-Mustaqīm (the straight, balanced path of pure tawḥīd, sound ʿibādah, and righteous character).”**

#### 2.2 Plain-English Version without Transliterations

> **“Guide us by showing us, enabling us, and keeping us firm on the straight and balanced path of pure devotion to You, correct worship, and upright character.”**

(No transliterations here, and still no “Lord” or “God”.)

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### 3. Unified Tafsīr Explanation (≥100 words)

This āyah is the **heart of supplication** in al-Fātiḥah and in the entire ṣalāh. The imperative **“ihdinā”** asks Allāh for **hidāyah** in its full sense. Classical scholars explain that hidāyah has levels: first, being shown the truth; second, being granted success to accept and follow it; third, being made steadfast upon it; and fourth, being increased in clarity and depth. Thus, the believer is not merely asking to be informed, but to be **moved, upheld, and advanced** along the right way.

The object of this hidāyah is **aṣ-Ṣirāṭ al-Mustaqīm**. From tafsīr, this path is the way of Islām, the Qur’ān, and the Prophet Muḥammad and the believers who follow him. It is straight because it leads directly to Allāh and His Jannah without inherent deviation; it is balanced because it avoids extremes – neither excess nor neglect, neither rigid harshness nor lax compromise. It encompasses correct belief about Allāh, sincere worship, and noble character. The plural “us” underscores that the believer seeks

this guidance as part of a community, desiring good for all. Repeating this duʿā’ in every rakʿah trains the heart to see guidance as life’s central need.

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### 4. Strategic Tadabbur – Reflective Lessons (≥100 words)

Reflecting on this verse raises the question: **What do you feel you need most?** Many people see their greatest needs as material – money, health, relationships, success. This āyah places **hidāyah** at the very top: without right guidance, even blessings can become means of ruin; with it, even hardships become steps toward Allāh. Saying **“ihdinā”** with presence means admitting that you do not see everything clearly, that your desires can mislead you, and that you need Allāh to continually correct and steady your course.

The phrase **“aṣ-Ṣirāṭ al-Mustaqīm”** reminds you that there is not an endless plurality of equally valid ultimate paths; there is **one** straight path of divine approval, though people vary in how well they walk it. Practically, this verse calls you to seek knowledge (to recognize that path), to act upon what you know, to ask Allāh for firmness especially in tests, and to fear subtle deviations – whether ideological, moral, or practical. A useful practice is to consciously connect this āyah to daily decisions: before choosing, ask yourself, “Which option more closely fits **aṣ-Ṣirāṭ al-Mustaqīm** as taught by the Qur’ān and the Sunnah?” and then ask Allāh with this very verse to guide your heart to it.

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### 5. Concluding Supplication (Duʿā’)

#### 5.1 Duʿā’ in Arabic (no English, starts and ends as required, ≥100 كلمة)

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم إنا نسألك كما علَّمتنا أن نقول في كتابك: ﴿ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ﴾، فنسألك هداية الدلالة والإرشاد، وهداية التوفيق والسداد، وهداية الثبات والزيادة. اللهم عرّفنا الحق حقًّا وارزقنا اتباعه، وعرّفنا الباطل باطلًا وارزقنا اجتنابه، ولا تجعل الحق ملتبسًا علينا فنضل.
اللهم اجعلنا من أهل الصراط المستقيم في العقيدة والعبادة والأخلاق والمعاملات، ونجّنا من طرق الغلو والتفريط، ومن سبل الشهوات والشبهات، ومن كل مسلك يبعدنا عن رضاك.
اللهم ثبّتنا على الصراط المستقيم في الدنيا، وثبّت أقدامنا على الصراط فوق جهنم يوم القيامة، واجعل مرورنا عليه آمنًا سريعًا برحمتك.

اللهم لا تكلنا إلى أنفسنا، ولا إلى الناس، ولا إلى أي قوة من قوى الدنيا، بل تولَّ أمر هدايتنا كله، حتى نلقاك وأنت راضٍ عنا.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

*(No “ ,”ياno English or Latin letters.)*

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#### 5.2 Duʿā’ in English (with QATF rules, ≥100 words, ending as required)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, as You taught us to say: **“ihdinā aṣ-Ṣirāṭ al-Mustaqīm,”** we beg You for **hidāyah** in all its levels. Show us the truth clearly, grant us the will and strength to follow it, keep us firm upon it, and increase us in light and understanding. Make us walk **aṣ-Ṣirāṭ al-Mustaqīm** (the straight, balanced path of pure tawḥīd, sound ʿibādah, and righteous character) in our beliefs, worship, morals, and dealings.
> Allāhumma, protect us from every crooked path of desires and doubts, from the ways of those who earn anger and those who go astray. Make our steps steady on the path in this life, and on the bridge over Jahannam on Yawm ad-Dīn. Do not leave our guidance to ourselves or to any created power; take charge of our guidance completely by Your mercy.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.

Final Structured Presentation

### 1. Qur’anic Text and Context

**Sūrat al-Fātiḥah – āyah 7**
﴿ **صِرَاطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ** ﴾

*(Fully vocalized; tajwīd color-coding cannot be displayed here.)*

**Context summary:**

This verse completes the duʿā’ “ihdinā aṣ-Ṣirāṭ al-Mustaqīm” by specifying that straight path as the way of those favored by Allāh and by excluding the paths of **al-maghḍūb ʿalayhim** and **aḍ-ḍāllīn**. It thus divides humanity into three paradigmatic categories and teaches the believer what company to seek and what models to avoid.

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### 2. Final Translation & Plain-English Variant

#### 2.1 Final English Rendering (Scholarly – S2)

> **“the path of those You have anʿamta ʿalayhim (whom You have endowed with the favor of right guidance), not of al-maghḍūʿ بalayhim (those who knowingly oppose or abandon the truth and thus incur wrath), nor of aḍ-ḍāllīn (those who, lacking sound guidance, stray into error and deviation).”**

#### 2.2 Plain-English Version without Transliteration

> **“the path of those You have endowed with the favor of right guidance, not the path of those who knowingly oppose or abandon the truth and so incur anger, nor the path of those who, lacking sound guidance, wander into error and deviation.”**

(No Arabic terms in Latin script, and still no “Lord” or “God”.)

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### 3. Unified Tafsīr Explanation (≥100–130+ words)

This verse explains **what** the believer is asking for when saying “Guide us on the straight path.” It identifies the straight path as the way lived by **“those You have anʿamta ʿalayhim”** – those upon whom Allāh has bestowed niʿmah in the form of correct faith, sound knowledge, and righteous action. Another verse (4:69) clarifies them as the prophets, the truthful, the martyrs, and the righteous. To be guided to their path means to share their beliefs, ethics, priorities, and overall way of life.

The verse then excludes two dangerous categories. **al-maghḍūb ʿalayhim** are those who **know** the truth but reject, neglect, or distort it, thereby incurring wrath. **aḍ-ḍāllīn** are those who **lack sound guidance** and therefore go astray, sometimes with zeal but without insight. Many early scholars mentioned Jews as primary examples of the

first and Christians as primary examples of the second, while affirming that the description applies to anyone with those traits. Thus, the āyah divides humanity into: people of guidance (knowledge + obedience), people of anger (knowledge without obedience), and people of misguidance (action or emotion without knowledge). The believer is instructed to seek the first and disavow resemblance to the latter two.

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### 4. Strategic Tadabbur – Reflective Lessons (≥100–130+ words)

This verse invites deep self-assessment by presenting three archetypes. The first are **those favored**: people whose thoughts, feelings, and actions align with revelation. They pursue knowledge of what pleases Allāh and then struggle to embody it. The second are **al-maghḍūb ʿalayhim**: those who have access to truth but treat it lightly—twisting it for worldly gain, or refusing to submit when it conflicts with desires, pride, or group interests. The third are **aḍ-ḍāllīn**: those whose sincerity or emotion is not anchored in sound guidance, leading them into innovation, extremism, or careless compromise.

Tadabbur here means asking: **Which pattern am I moving toward?** Do I learn beneficial knowledge and let it transform me, or do I ignore what I know? Do I engage in religious enthusiasm without checking it against Qur'ān and authentic Sunnah? The āyah also teaches that guidance is not a private, individualistic project; we are seeking the path of an **entire community** of favored ones. Practically, this should drive you to study the lives of prophets and righteous people, to check your path against theirs, to avoid companionship that normalizes sin or confusion, and to keep repeating this supplication with fear of slipping into the anger-earning or astray categories, and hope of being counted among the favored.

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### 5. Concluding Supplication (Duʿā')

#### 5.1 Arabic Duʿā' (no English, starts/ends as requested, ≥100 (كلمة

اللهم انت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليَّ، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.
اللهم اجعلني من الذين أنعمتَ عليهم، من النبيين والصديقين والشهداء والصالحين، وحسن أولئك رفيقًا، ولا تجعلني من المغضوب عليهم ولا من الضالين. اللهم إني أعوذ بك من علم لا ينفع، وقلب لا يخشع، وعين لا تدمع، ونفس لا تشبع، ودعاء لا يُسمع، وأعوذ بك أن أكون من أهل الغضب بعلمٍ أتركه، أو من أهل الضلال بحماسٍ بلا بصيرة.

اللهم ارزقني صحبة أهل الصراط المستقيم، ووفِّقني لاتباع سبيلهم ظاهرًا وباطنًا، في العقيدة والعبادة والأخلاق والمعاملات، ولا تزغ قلبي بعد إذ هديتني، وهب لي من لدنك رحمة إنك أنت الوهاب.
اللهم انت ربي سميع بصير قريب وانت مجيب الدعاء.

*(No “ ,”یاno Latin letters.)*

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#### 5.2 English Duʿā’ (with QATF rules, ≥100 words, ending as requested)

> **Allāhumma**, You are my Rabb (Nurturing-Sustainer); there is no **ilāh** (being truly worthy of worship) except You. You created me, and I am Your servant; I stand upon Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I acknowledge Your blessing upon me, and I acknowledge my sins, so forgive me, for none forgives sins except You.
> Allāhumma, make me among **those You have anʿamta ʿalayhim** (those whom You have endowed with the favor of right guidance) – from the prophets, the truthful, the martyrs, and the righteous – and keep me far from the paths of **al-maghḍūb ʿalayhim** (those who knowingly oppose or abandon the truth and thus incur wrath) and **aḍ-ḍāllīn** (those who, lacking sound guidance, stray into error and deviation).
> Allāhumma, I seek refuge with You from knowledge that does not benefit, from a heart that does not humble itself, from an eye that does not weep, from a self that is never satisfied, and from a supplication that is not heard. Do not let me be from those who know but do not act, nor from those who act without knowledge. Keep me on **aṣ-Ṣirāṭ al-Mustaqīm** with the company of Your favored servants until I meet You while You are pleased with me.
> Allāhumma, You are my Rabb, Hearing, Seeing, Near, and You are the One who responds to supplication.